ing the Altar (when the Sacrament is *not* present) because it is the Throne of the King of Kings and Lord of Lords.

It is obviously impossible to describe and explain our Service adequately in this little folder. We hope we have at least given to you some idea of the service at Saint Luke's, and that you will come and worship with us again. We know that by witnessing and participating in our Service you will come to know and to love it as do those of us who have chosen Saint Luke's as our church home.

You are welcome to take this folder away with you and to read it at you leisure.

THE SERVICE AT SAINT LUKE'S

Saint Luke's Church
Germantown, Philadelphia

May be taken from pew

THE SERVICE AT S. LUKE'S

If you are a visitor at Saint Luke's Church, we bid you welcome. This is an old church. We think it is a beautiful one, and that our services are equally beautiful. We believe here we truly "worship the Lord in the beauty of holiness."

You may be a member of another faith than ours; you may be an Episcopalian and still be unfamiliar with our service. This folder gives a brief explanation of our form of worship at Saint Luke's. Ceremonial in the Episcopal Church varies considerably. We want you to know the reasons why we at Saint Luke's worship God as we do.

Anglo-Catholic Worship

Saint Luke's is what is known as an Anglo-Catholic church. (This is sometimes referred to as "high-church Episcopalian," which is a term we do not like.) We call our clergy "Father." Our ceremonial is somewhat similar to that of the Roman Catholic Church. We are not, however, in any way copying or imitating any practices of the Roman Church. We are continuing the traditional form of worship of the Ancient Christian Church, of which the Anglican (or Episcopalian), Eastern and Roman Churches are the descendants or branches.

The center of our worship is the Blessed Sacrament: the Holy Communion (or Eucharist) of the Body and Blood of Christ. The Holy Communion Service, sometimes referred to as the Mass, is celebrated in this church at least once every day in the year, except Good Friday and Holy Saturday. If you are now attending the Sunday eleven o'clock service, you should know that there have been at least two and perhaps three services earlier today.

Our eleven o'clock service on Sunday is called Solemn Eucharist, except on certain major Feast Days such as Christmas, Easter and Pentecost when it is called the Solemn High Mass. The Solemn Eucharist is a Choral Communion Service, celebrated by one priest, whereas a Solemn High Mass is celebrated by one priest assisted by two Sacred Ministers, one of whom need not be a priest.

At the eleven o'clock service the congregation does not receive Holy Communion. It is received only by the priest, on behalf of the congregation. The reason is that at Saint Luke's it is our practice to receive the Blessed Sacrament fasting, and we have had at least two opportunities earlier today to go to the Altar to participate in the commemoration of the Lord's Supper.

How to Follow the Service

If you are not familiar with the Communion Service of the Episcopal Church you will find it somewhat confusing at first, but it becomes easy with a little practice.

You will find a leaflet in your pew, setting forth the order of service for today. This will supplement it.

Our choir does not sing while entering or leaving the church. The choir enters and leaves

the chancel silently. (On great Feast Days, such as Christmas, Easter and Pentecost, the Solemn High Mass is preceded by a procession around the church of choristers, acolytes, and the Sacred Ministers, during which several hymns may be sung.) Normally, our service starts with a hymn *after* the choir has entered the chancel. This hymn is followed by an Introit, or introduction to the service of Holy Communion, sung by the choir.

Please follow the service by using the Book of Common Prayer, the black service book in the rack in front of you. Turn to page 67, and after the Introit you will hear the priest say "Almighty God, unto whom all hearts are open . . . ," which is the beginning of the Collect (or prayer) for Purity. He will then read the portion at the bottom of page 69 (the Summary of the Law), following which the choir will sing a short Litany called "the Kyrie Eleison," or, in English, "Lord have mercy upon us," at the top of page 70. The choir ought not to sing this short Litany alone; the congregation is expected to sing or say it with them. Now turn for a moment to the top of page 84 for the singing of the "Gloria in Excelsis," then turn back to page 70. You will note that half-way down this page the rubric (directions in italics) says: "Then shall the priest say the Collect of the Day." Consult the leaflet for this Sunday for the reference to the page in your Prayer Book where you will find the Collect, Epistle, and Gospel for today. It is different each Sunday.

The Gradual and Tract which appears on your leaflet is sung by the choir between the reading of the Epistle and Gospel. Now turn back to page 70 in your Prayer Book for the remainder of the service. Following the recitation of the Nicene Creed is the Sermon, then the Offering, after which the Communion Service is continued. Before the long prayer on page 74 ("for the whole state of Christ's Church") the priest makes two statements which are not in your Prayer Book:

The First: Having read certain names of the dead for whom we are to pray, he will say: *"May their souls, and all the souls of the faithful departed through the mercy of God, rest in peace."* To which you will answer, *"Amen."*

The second: The priest will follow this with: *"Brethren, pray that this my sacrifice and yours may be acceptable to God the Father Almighty."* To which you answer: *"The Lord receive this sacrifice at thy hands, to the praise and glory of His name; both to our benefit and that of all His holy Church."*

Then the long prayer on page 74 follows immediately. You can now probably follow without difficulty the rest of the Service through to the Bendiction on page 84, although you will notice that portions of pages 75 and 76 are left out at the eleven o'clock service because the congregation does not, at this Service, receive Holy Communion. (The portions left out are called the Communion Preparations, the Confession, Absolution, and Comfortable Words.) After the Benediction on page 84 the congregation rises to hear the reading of the Last Gospel, which is usually (but not always) from the first chapter of Saint John's

Gospel (page 97 in the Prayer Book).

The congregation then kneels for final private prayers, the lights on the Altar are extinguished, and the people quietly and reverently leave the church.

Why we do what we do

If our form of service is new to you, you may find it rather strange at first, and wonder why we do all the things we do. Please be assured that every bit of our ceremonial has a sacred and symbolic significance. It is based on the tradition and practices of the Christian Church hundreds of years old.

Our Lord Himself worshipped in the Temple at Jerusalem, which used an elaborate ceremonial service, from which much of our Christian ritual is derived. The use of vestments, candles and incense, for example, goes back a long time before Christ.

We believe that beauty and art which honor God have their proper places in our worship of God in His Church. We also believe that in the full and proper worship of God both body and soul must have their part. Worship with the body is symbolic of worship with the soul. The *thought* of the mind expresses itself in *action* of the body, as when we recite the Creed we kneel at the mention of the Incarnation of Christ—"And was incarnate by the Holy Ghost of the Virgin Mary. and was made man."

So, the senses have their share, *seeing* all that is done for the glory of God, *speaking* or *singing* the praise of God, *hearing* the Word and Commandments of God, *touching* the body in signing the cross or bending the knee, *smelling* the fragrance of incense or flowers, and *tasting* of the joy of union with God in Holy Communion.

The colors of vestments and altar hangings vary with the Church's Seasons: white or gold (Christmas, Easter, etc.) signify joy; red (Pentecost and certain Saint's days) martyrdom or the Holy Ghost; purple (Advent and Lent) penitence; green (part of the Epiphany and all of Trinity Season) hope; black (Good Friday and times of death) Christian sorrow. The Eucharistic or Mass Vestments worn by the priest remind us of the life and Passion of our Lord. These vestments symbolize respectively the Handkerchief which blindfolded our Lord, the white Robe placed on Him by Herod, the Ropes about His throat, hands, and feet, and His own Seamless Robe.

At Saint Luke's the people take part in the ceremonial by certain acts of reverence. We sign ourselves with the Cross at certain parts of the service, we genuflect (bend the right knee) facing the Reserved Sacrament on the Holy Child Altar (before which a red light is hanging), when we take our seats or when we leave them; we bow or genuflect when the Cross passes us in procession, and when the name of Jesus is said. We kneel at the mention of the Divine Mystery of the Incarnation during recitation of the Nicene Creed. We bow when pass-